# The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

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## WEEKLY REVIEW.

—A STRIKING illustration of the utter inefficacy of commerce to civilize or raise a nation is found in the history of Bonny, on the West coast of Africa. This is one of the oldest of British trading-stations, having been connected with England by commerce for two hundred years. When the first Christian missionary landed there he found the inhabitants sunk in the lowest vices of nineteenth century civilization, in addition to practising the most debased forms of idolatry, and openly addicted to cannibalism. One hundred and seventy-five years of trading with unchristian Englishmen had resulted in the sinking of the little nation of Bonny to a lower depth of degradation than the debased heathen around them. But that which "civilization" and commerce could not do, Christ did. His Gospel was preached, and lo! the moral wilderness was transformed into the "garden of the Lord," and one of the most flourishing Native Churches of Africa now exists where the vices of European civilization and African heathenism so recently held undisputed sway. Let every missionary in India be encouraged to fling away all man-made props to the Gospel, that similar marvels may be enacted here.

—THE *Indian Witness* quotes from the Reports of the North India Conference of the Methodist Episcopal Church, giving the number of communicants in good standing in the following years—

| | | |
|---|---|---|
| 1864 | ... | 209 |
| 1869 | ... | 771 |
| 1874 | ... | 1343 |
| 1878 | ... | 2526 |
| 1883 | ... | 4400 |
| 1888 | ... | 7944 |

This does not include children or nominal Christians. In the face of these facts the editor comes to the conclusion that Mr. Caine in his letters on Missions has dwelt too much on the dark side of the question, but wisely says that this "ought not to cause us to shut our eyes to the admitted facts which he brings forward. We believe there is danger of persevering too long in fruitless methods and fruitless labours. Our Saviour found His disciples weary with a night of fruitless toil, and neither dismissed them nor told them to keep on as they had been doing. He simply told them to let down the net at another place, and at once they were successful. We doubt if it is wise to work on at the same spot, and in the same way, more than fifty years, without seeing any special result. We are not prepared to say that the boat and net should be abandoned, but certainly it might be well to shift to the other side of the ship."

—LORD Carnarvon has been proposing in the House of Lords that disreputable members shall not be allowed to vote. The *Rock* goes further than that, and says that the titles of immoral lords should be taken away from them, and remain in abeyance until the coming of age of the next heir. Other papers state that, at the time of issue, the Prince of Wales, the Marquis of Hartington, and Lord Randolph Churchill were gambling at Monte Carlo. If things go on at this rate, it will be much more respectable to be without a title than with one.

—"COLONEL Hughes-Hallet, the Conservative member for Rochester, has resigned his seat." Such was the news wired to India on the day of publication of the last issue of *The Bombay Guardian*. This is one more triumph for those who are upholding the truth that immoral men, men who cannot govern themselves, are not fit to aid in governing others. The ejection of Sir Charles Dilke from the Liberal side of the House of Commons, and of Colonel Hughes-Hallet from the Conservative side, form two of the brightest pictures of Parliamentary life in this century. Both of them had been convicted of the ruin of those whom they should have protected, and both have been expelled by the force of a righteous public opinion. The good work will go on.

—"HELP those who have no other helpers" is a good motto for every Christian. Dr. Cuyler says "Do not seek easy posts, or those which will flatter vanity. Brave Mary Lyon used to tell her pupils at Mount Holyoke to 'go where no one else was willing to go.' Threescore of her graduates became missionaries for Christ Jesus."

—DR. Joseph Parker, of the City Temple, London, is too unequal in his utterances to be a safe leader, but he often expresses truths with unique forcefulness. It is an open secret that some English theological institutions are hot-beds of insidious scepticism. Young men who enter them full of faith and holy enthusiasm for the salvation of souls, come under the deadly blight of doubt, and are utterly ruined as Christians and as soul-winners, although they may have acquired the ability to read pulpit essays. Such institutions were possibly in Dr. Parker's thoughts when he said :—

> As to the training of men for the ministry, in seven cases out of ten it is a simple mockery. Young men are taken out of business to undergo preparation for pulpit and pastoral duties, and for these duties they often find themselves at the end of their course utterly unprepared. Instead of deeply acquainting themselves with the real need of the toiling and starving people around them, they are made to study the Council of Chalcedon, the Filioque controversy, the views of Appollinaris, Sapellius, and Arius, and the various tomfooleries that pass under the name of philosophy.

The outcome of this sort of training is seen in a recent symposium on "Inspiration" made public by that worldly Christian's paper, the *Christian World*. It was issued by the students of two of the greatest theological colleges in Scotland, who "all but universally stated that the inspiration of the Bible does not differ in kind from the inspiration of the poet or the painter. It was also generally agreed that whatever view of inspiration be held, it can only be applied to the ethical and religious portions of the Bible, and not to the historical." It is to be hoped that none of this class of student will volunteer for India. We have a superfluous supply of sceptical theology here already.

—THE *Methodist Times* is bravely fighting the war-demon. The editor says :—

> Has not the time come for all who have any trace of the mind of Christ to make war on War? War is not more ancient or more inveterate than Slavery; but civilised countries no longer make or keep slaves. Those who delight in War, and make large gains out of War, are not more numerous or more powerful than those who have a vested interest in Lust. But the Social Purity movement is growing and spreading in all lands where the name of Christ is known. Why should not the friends of Peace rise up in open rebellion against the horrible military system which makes it possible for heathen rulers to hound forth innocent millions like sheep to the slaughter? Those who are really benefited by War could almost be counted on the fingers. To the overwhelming majority of the inhabitants of all lands War is an unmitigated curse. Why should sober and industrious men consent any longer to kill or to be killed? At any rate, War ought to be strictly limited to those who believe in it. Those great personages and politicians and journalists and Church dignitaries who think War necessary should be shipped off to some Pacific island, on which they might fight one another. The cost of removing these firebrands from Europe would not be a fiftieth part of the annual military budget they now impose upon us. If they decline to fight one another, it would amply repay us to keep them in great luxury for the rest of their days at a safe distance from the unhappy Continent which they and their predecessors have so long drenched with innocent blood.

—THERE are one-and-a-half millions of Roman Catholics in India. It is therefore, with feelings of devout thankfulness that we see the continuance of a movement which seems like "a stirring of the dry bones" of Romanism in India. Last month a crowded meeting of Catholics was held at Karachi in protest against the attempts of the Jesuits to crush the editor of *Anglo-Lusitano*, the paper which is struggling to maintain a certain amount of religious liberty in the Catholic Church. We understand that an unprecedented sale of Bibles has taken place during the past few months amongst certain sections of the Indian Catholics.

—COUNT Campello, who was a Canon in the Church of Rome up till 1881, when he placed his resignation in the hands of Pope Leo. xiii, has lately been addressing immense meetings in various parts of Italy. He does not call himself a Protestant, but a Catholic Reformer. His latest meetings

were at San Remo, where, a correspondent of the *Christian* says, "the Italians turned out in thousands to hear him. He told them plainly that he left the Vatican because he was wearied of hypocrisy and of slavery. He left it because he wished to profess himself a believer and follower of Jesus Christ. He called upon the Italians to drive the Papacy from their consciences and minds, and hearts, and homes, and, if one day an opportunity came to do so, out of their country. And then, in most earnest and impressive words, he urged them to put Christ in the place of the Pope, and the Gospel in place of the Syllabus. In all he said he was supported by the applause of his audience. Even when preaching Christ, there was not raised one cry of opposition. The local press is strongly supporting Count Campello and his movement, and some of the young Italians waited upon him before he left for Umbria to beg his return." We commend Count Campello's Catholic Reform doctrines to our Padroado brethren in India. It is a glorious day that we are living in. The shackles of Rome are falling in all directions.

—A CONTEMPORARY, alluding to the late foolhardy parachute exhibition at Calcutta, remarks :—

We must regret that his Excellency the Viceroy should have been in any way identified with Mr. Spencer's performance. Why Lord Lansdowne should have mixed himself up with the exhibition of a travelling showman it is certainly rather hard to see. It does not seem to us to redound much to the honour and glory of the Viceroyalty. We are, indeed, inclined to think that the time has come when sensational performances like Mr. Spencer's should be discountenanced altogether. They cannot possibly serve any good purpose, for the practicability of parachuting has been demonstrated *ad nauseam;* and the only attraction they offer to the public is the element of risk involved in the possibility of the aëronaut by some mishap falling crushed and lifeless at their feet. The sooner this sort of sensationalism is put an end to the better it will be for the public mind generally. And as for the Spencer incident it may be summed up in a sentence. He went up like a rocket and came down like a stick ; and because he was in the clouds for an hour and a half the hearts of half a million people were wrung with alarm. The whole thing is ridiculous.

—THE Rev. C. H. Waller, speaking of the inextricable manner in which the infallibility of the Living and written Word of God are interlocked, says—

Some will say the Word of the Lord is Christ, not the Bible. I believe it is both. But take your choice. Let Christ be the Word of the Lord, and believe Him ; believe all He said, as it is set down in the New Testament, and you will find that it comes to the same thing. *He believed all the Scripture.* Those who wish to get rid of the Old Testament, or to reconstruct portions of it, find this fact of our Lord's belief and acceptance of it so much in their way that they are constrained to deny His authority, and to say that He only spoke and believed with the men of His own time. But where did He say so ? You may search the Gospels from end to end and you will never find Him saying that He *believed the Scriptures*. He *knew*, and had no need to believe. "He expounded to them in all the Scriptures the things concerning Himself" (Luke xxiv. 27). He knew "how all things were accomplished, that the Scripture might be perfected" (John xix. 28). If we believe Him, we cannot but believe the Scriptures. Those who believe not Moses must go on to deny Christ. The truth of Scripture in this respect is wonderful. Until recently we have seen men professing to doubt Moses and believe Christ. Now, those who believe not Moses are beginning to deny the perfect knowledge of our Lord.

—MAJOR Musa Bhai, of the Salvation Army, has been holding meetings all over England on behalf of India. Many have expressed their willingness to leave their homes and their country in Christ's service. Parents rose also, and declared that they would not attempt to prevent their sons and daughters leaving them, but would freely give them up to so grand a service.

—THE *Christian Citizen* of Mussoorie, has a paragraph stating that "a brother testifies that he had long felt his serious shortcoming in not bringing together his (Native) domestic servants in family worship. He had prayed that they might be made willing to the call, and now thanks the Lord that he has been enabled to make a beginning."

—NEWS of the first of an important series of meetings on England's National sins, held in London, is to hand by this week's mail. A valued London contemporary says :—

No more important meeting was held in the entire kingdom on Tuesday afternoon last than that which assembled at Devonshire House, Bishopsgate-street, London, to plead with God for the mitigation or entire removal of the sin of impurity from the British Empire. The meeting was the first of a series to be held in the same building, on successive Tuesdays, to awaken the Christian conscience, and encourage prayer to God against great national sins. The movement is undenominational, and has the sympathy of many prominent workers in London and elsewhere.

Mr. R. C. Morgan, Editor of *The Christian*, presided over the meeting, which was characterised by much earnestness. The spirit of prayer was manifest, and the burden of petition was definite. Mr. B. Broomhall, in a brief address, read an outspoken article from *The Echo*, showing the great need for purer living and nobler thinking among high and low throughout the land. Other friends also spoke of various evils. On the one hand, parents were urged to be increasingly jealous in the bringing up of their children, boys as well as girls ; and, on the other hand, the Church was enjoined to rise to her high calling, and show herself holy, so as to constitute a standing rebuke to impurity and other open sins. The season was one of blessing to those present. Important and far-reaching results are confidently expected from this united waiting upon God.

This was to be followed by meetings for prayer on International Peace, presided over by Mr. George Gillett ; on the Opium Traffic, presided over by the Rev. Mark Guy Pearse ; on Temperance, presided over by Mr. John Taylor, chairman of the National Temperance League ; and a further meeting on the 2nd prox. presided over by Mr. Jas. E. Matheson.

—A DETERMINED attempt has been made by some immoral men in Barbados to reintroduce the repealed State-licensing of vice there. The *West Indian Wesleyan Watchman* speaks out on this fashion :—

The direct evil of these Acts has been terrible enough, but the indirect are unspeakably greater. The authors and abettors of these Acts never seem to see a yard before them as to any general effect they may produce. They invent a cumbrous machinery that in working defeats its own purpose and multiplies the evils that it seeks to cure. But they do not stop there. They tamper with the conscience of the nation, strike a deadly blow at its moral sense, and import a principle into legislation which, if logically carried out, would open the flood gates of moral evil and deluge society with that which would be worse than any pestilence that ever swept over the land. A nation may survive a pestilence or a war, but would not long survive the absence of a Christian conscience and the abrogation of the Decalogue. Let Parliament proclaim vice a necessity, and throw around it an air of respectability ; let our sons be taught that they may hasten to its commission with a parliamentary promise of safety ; let our daughters be taught that women, lost to all womanly shame, carry in their pockets the Queen's authority to follow their calling, and what then ? Is any man insane enough to suppose that vice will keep its present limits ? When Lady Mary Wortley Montagu uttered her terrible irony against the moral degeneracy of her time and advised the parliament of the country "to take 'NOT' out of the Commandments and to put it into the creed," she little thought that there would come a time when men in the name of philanthropy would, in sober earnest, propose what she, with withering scorn, uttered in irony.

The editor goes on to demolish the lying statistics put forward by these men. Deceit and impurity invariably accompany one another.

—THE *Mahratta* speaks of the weakness and mental imbecility amongst Hindu school-boys caused by their unnaturally early marriages.

—THE *Northern Christian Advocate* thoughtfully enquires—

Is there a lesson in this ? Persia alone of all the powers existing in Bible times still remains a separate and independent State. This, the nation most friendly to God's chosen people in ancient times, is the only one preserved.

It is also a significant fact that the most prosperous, from a commercial point of view, of the sections of Indian population is the Parsee community, which is purely and directly of Persian origin. Those nations which have treated the Jews well have always been financially successful. The richest peoples of the present day are indubitably those of Great Britain and the United States, both of which give the fullest possible liberty to the Jewish race. On the other hand Spain, who burnt the Jews three centuries ago, is bankrupt to-day ; and Russia, the fiercest and most bigoted persecutor of the Jews in the nineteenth century, is on the verge of bankruptcy. All this points to the fact that the history of God's special dealings with this race is not yet ended.

—C. H. Spurgeon says—"Some have discovered that our mother's Bible is not inspired, and that the glorious Gospel of Jesus Christ is a worn-out fable. If the Lord has ever dealt with your soul, you will HATE this infidelity, and the lying hope which grows out of it. God has spoken by His Word ! Long lines of witnesses declare that Word to be true. Myriads have lived and died in the faith of it, and poured forth their blood for the defence of it. It must be true ; and if there be no hope in the Word of God for an unpardoned sinner, then there is no hope for him anywhere."

—Two cases have occurred lately in Bengal and Ludhiana in which a number of men (Natives) have been sentenced to death for murder. In both cases the supposed murdered man turned up in perfectly good health in time to stop the execution. The alacrity with which Natives are sentenced to death affords a striking contrast to the verdict in the late Native-killing case before the Bombay Courts, where the absolved culprit was a British soldier.

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## THE SALVATION OF THE CHILDREN.

### Inaugural Meeting of the Sunday School Union of the Bombay Presidency.

*( By our Special Reporter. )*

To the thoughtful Christian all signs of an independent spiritual life in India, which does not depend on England or America for support, are of a cheering character. I was therefore glad to be present at the Young Men's Christian Association Rooms, at the Apollo Bunder, Bombay, on the evening of the 26th instant, when the Inaugural Meeting of the Sunday School Union of the Bombay Presidency was held. The Rooms, which were very prettily decorated for the occasion, were crowded with a large and representative gathering of Sunday School teachers. A large device, "United in Christ," worked in crimson and white, at the back of the Chairman's table, expressed the spirit of the whole meeting. Young men and women, Christian workers from all the Evangelical denominations, were present.

Mr. George Manson took the Chair soon after eight o'clock, and the Rev. Wm. Bell, M. A. opened the proceedings by praising God for everything which tended to unite the Church of Christ, and asked for a special blessing upon the children of the Bombay Presidency and the young men and women engaged in Sunday School work. He insisted upon the necessity of getting blessed ourselves if we wished to bless others. He desired that the teaching of the children might be a living spiritual power in their lives and not

Mere Scriptural History-teaching.

He earnestly trusted that the Bombay Churches would not be satisfied with that which already existed, but would strike out into new lines of work. *Above everything else he fervently longed that everything should be done in the power of the Holy Ghost.*

After singing "Blest be the tie that binds our hearts in Christian love," the meeting resolved itself, for a time, into a pleasant social gathering, and refreshments were handed round. The Chairman then gave his address, in which he said that he hoped the Bombay Presidency would soon be covered with a net work of Sunday Schools. He laid great stress upon the necessity of the teachers becoming

CLOSELY ACQUAINTED

with their scholars. A mighty power for successful work was the prayerful study of God's Word. Sunday School work does not take the responsibility of the spiritual training of children off the parents. It only supplements it.

According to the constitution of the Union, the Bombay Missionary Conference are permitted to elect six members on the Committee, and the Union itself six members. Some present were therefore considerably astonished to hear that the S. S. Union were required to lay the names of their six nominees before the Missionary Conference for its approval. But further than that the Union was informed that it would not be "allowed" to elect more than one lady on their portion of the Committee. The Missionary Conference itself had not elected one, so that the extraordinary spectacle is witnessed of a committee composed of eleven men and one woman. Much indignation was felt by many present at this

Barbarous backwardness

of some professing Christians to recognize Christ's principles with regard to the position of Godly women in church-work, especially in a land like India, where women are so downtrodden. I regret to have to say it, but it is a notorious fact that, whilst there are some of the most sterling Christian men in the Bombay Presidency on the Missionary Conference, there are also men who are a stumbling-block in the way of every forward movement which seeks the definite and immediate salvation of souls. Every Christian should earnestly pray that these men should either be "saved higher up," or else removed out of the way by God's hand.

The Rev. J. M. Macdonald then gave a deeply thoughtful and pointed address in which he dwelt much upon the responsibility of Sunday School work. It meant nothing less than the

Definite bringing of the children to Christ.

In order to do this he would refer them to Deut. vi. 6, 7, in which the people of God were told "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." God's Word must be definitely in the *heart* of Sunday School teachers before they can teach their children. He rejoiced to see the device at the back of the Chairman, "United in Christ." That was just the spirit in which we must go forward. Let us "come ready prepared for the war" by keeping close to Christ. Then shall we be used by Him. Every detail of our work should be brought before Him in prayer. If it would not bear His inspection, it was not His work. Let us all keep rank like the men of war mentioned in 1st Chron. xii. 38, who "came with a perfect heart to make David king." The reason of the existence of the Bombay Presidency Sunday School Union was that

Christ might be made King

in the hearts of the children.

After the singing of an anthem by the Secretary of the Y. M. C. A., who is a young man with a magnificent voice but imperfect enunciation, the Rev. J. E. Robinson addressed the meeting and referred to Martin Luther's schoolmaster, who never met his boys without taking off his hat to them, saying that there might, for aught he knew, be one amongst them who should shake the world. Christ strongly insisted upon the importance of little children. Let all of us beware of being overcome by the conventionalities of the day, and beware of the spirit of the boy who used to pray "Lord bless Pa and Ma, Bill and me, us four, and no more." Let us all learn, to rejoice in the success of others. He said that some missionaries now in India were converted in the Sunday School. He was for one. After experience of other parts of India, he was surprised at the smallness of the Bombay Sunday Schools. He hoped that this would soon be altered. He should like to see some Christians whom he knew, set to work and preach to others, instead of sitting listening to others preach. Besides feeding spiritually themselves, let them also feed others. The Christian Church should aim to get close to the heart of the childhood of India.

After the singing of another anthem and the Benediction, a very pleasant evening closed. The Committee earnestly desire that *every* Native and European Sunday School at present in existence throughout the Bombay Presidency should send in a roll of members to the Secretary, Mr. M. T. Carroll, Grant Buildings, Bombay, in order to affiliation with the Union.

## HOW A SCEPTIC WAS SAVED.

I was told a few months ago, says the Rev. Wm. Guest, and on the very best authority, of the death of a gentleman who was an official member of the Ordinance Survey of Sinai. That Survey of Her Majesty's Government directed its investigations to trace the path of the Israelites from Egypt to Sinai. It was conducted by eminently scientific men. One of the party, on starting, was a confirmed sceptic; but when he saw that, after unerring measurements, most careful engineering observations step by step, and exact geological tests, there was a complete coincidence of the present features of the country with all the requirements of the Mosaic narrative, and that "theories of a late authorship disappeared like mist," his unbelief gave way, and he died in the full faith of Him whom Moses and the prophets did say should come.

## WHAT SIXPENCE DID!

### Six Annas Turned Into Thirty-Two Thousand Rupees.

"I suppose there can be no doubt whatever," says the author of "Fancy Fair Religion," "that Christians *in deed* as well as *in name* amongst the poor, give of their substance out of all proportion more than do most of those in easy and comfortable circumstances. The following story was told to me not long since by one upon whose testimony I can implicitly rely. A poor Scotchwoman, in receipt of parish relief, used to put by regularly a penny at a time to give to foreign missions, and as often as her pennies amounted to five shillings she forwarded that amount to the London office. One day a lady visitor looked in and asked the old woman if she had lately had any meat. She answered she had not, so the lady gave her sixpence to buy some. She thought, however, 'I have long done very well on my porridge; so I will give this sixpence also to God, as well as my regular penny,' and five shillings and sixpence was sent up after the usual interval, with an explanation put in the simplest terms about the extra sixpence. At a missionary breakfast given shortly afterwards by a wealthy man, at whose house the Secretary of the Society was staying, the conversation naturally turned upon gifts offered to God on behalf of the spread of the Gospel of His Son, and the Secretary brought and read the poor woman's letter. The host and his guests were greatly touched, the host declaring he had never heard such a story, and was certain he had never denied himself a chop for the cause of God, and added, 'You may put down my name at once for £500.' Another gentleman said the same, and, before that breakfast party broke up, more than £2,200 had been collected, and the secretary was requested to write and tell the poor old woman how her example had been the means of collecting that large sum."

## THE LARGEST GRAVEYARD OF THE WORLD.

Two thousand years ago all those who died in Rome were burnt after the manner of the Hindus. But Christianity was established, with its "sure and certain resurrection" and the dead were buried instead. Under the City of Rome are hundred of miles of galleries driven in the hard sand-soil, and in these galleries the early Christians buried their dead, whilst their heathen relations were burning theirs. For three centuries the whole Christian population was buried there, and it is estimated that nearly four millions of Christians are interred there. The entire length of the galleries is 587 miles. In times of persecution the early Christians worshipped here. There were 70,000 inscriptions on the graves. Of these inscriptions, the London *Christian* says,—

On the question as to what constituted the creed of the Early Church, these monumental slabs yield important testimony. They render no support to modern Romish doctrine, or to modern Romish practice. The doctrine of purgatory finds no sanction in the Catacomb inscriptions, no hint of an intermediate state is given on its slabs. Confidence—and not uncertainty—is expressed in these tablets of stone: "Valeria sleeps in peace."—"Borne away by Angels."—"It is forbidden to weep for one who lives in God." No shade of intimation is given as to the recognition of a human priesthood; in fact, the only ecclesiastical official (we cannot designate him as a "dignitary") indicated, is the reader (Lector). In a Catacomb inscription—as in the Book of Revelation (i. 10)—the Lord's Day is distinctly recognised: "Die Domini."

The secret of a holy, active, and peaceful life. Be like a courtier in the king's presence, doing his duty by *standing* there, always watching to learn his slightest wish, and ready at once to obey. Let it be true of us, "Mine eyes are *ever toward the Lord*." (Ps. 25. 15).

## OUTSIDE A PARIS THEATRE.

### Novel Programmes for Sale.

"Programme of the play, three sous—this way, sir—programme of the play, three sous."

It was outside a theatre on the Boulevard de Strasbourg, Paris, one Thursday evening in the month of September, and a respectable well-dressed crowd was rapidly collecting outside the ticket office for the first and second class places. The greatest order and quietness prevailed; three policemen patrolled nonchalantly up and down, and nobody pushed his neighbour.

Two Salvationists were passing with "En Avants" to sell, when the scene caught their attention.

"This will do," said one; "I shall stop here."

"Very well," said the other, "I will go further on and come back for you;" and with a mutual smile and nod they parted.

The hallelujah bonnet advanced into the space between two ticket offices where the men selling programmes were stationed. Did not she also have a programme to offer? And was it not of infinitely greater importance? If the world *was* a stage, and all the men and women merely players, yet these outwardly light, flippant, careless Parisians might be brought to see that they were but in the first act, and that the infinitely solemn, weird and awful acts of death and judgment would follow the first act of life.

So, opening the journal to show the picture, with resonant voice she cried, "Programme of the play, one ha'penny! programme of the play!"

Some said, "Salvation Army," and bought the paper without more ado. Others said, looking at the hallelujah bonnet, "What do you mean? That's not the progamme of the play!"

The opportunity was taken, and a word or two sufficed to show that the real play was not the one they were going in to see, that the play in which they were engaged would not be all played out in this world, and that when the curtain was dropped on their life here, another scene would be unrolled before their gaze, when the Son of Man would come in His glory and all His holy angels with Him, and all nations should be gathered before Him, and He should separate them one from another, and judge them according to the deeds done in the body.

Some looked attentive, bought the journal and said, "I will hear thee again of this matter." Others mocked; a third party said, "Do you think it is right to drag the good God through theatres and cafés?"

"No," said the hallelujah bonnet; "we don't do that; on the contrary, we drag the people from the theatres and cafés to the good God."

Said a little knot of three gentlemen, "We are Socialists. If you'd got the politics of Louise Michel now, we'd take your journal,"

"I am a Socialist too," said the hallelujah bonnet, "and so was Jesus Christ, the first and best that the world ever knew; this journal speaks of Him. *He* loved the people, if you like—nobody ever loved the people like Him, He was oppressed with the people, He was afflicted with the people, like them He suffered, like them He lived, He was despised and rejected of men, a man of sorrows and acquainted with grief, His heart was so tender and His compassion so great, that it is written of Him, 'A bruised reed will He not break, and smoking flax will He not quench.' Ah! *He* loved the people: He went to prison and judgment and death for them." The journal had already changed hands and the next two were sold silently.

Another party of three gentlemen:

"We are Canadians," says one, "and are going to return in a few days."

"Indeed!" says the hallelujah bonnet. "I have been to Canada before I was in the Army, and thought it a very fine country. What part do you come from?"

"Montreal," was the reply.

"Ah! that was one of the places I went to. More than half the people were French. I went to a French Roman Catholic Church for fifteen thousand people; it was crammed and the singing was splendid."

"What was the name of the Church?"

"Notre Dame." A rapid glance at one another seemed to say, "She knows the place."

"We've got your people there now," said the youngest of the three.

"Ah! and how do they get on?"

"They get a pretty good middling lot of people, at all events," said he.

"Well, sir," said the hallelujah bonnet, "Canada is a very nice country, the country of the future, and I wish you could take back with you all the poor, wretched people of Paris; but whatever country we live in, whether England, France, or America, the moment will arrive for each one of us when we shall have to leave our native land. Have you begun to seek the Country which is eternal in the heavens, not made with hands? Jesus said, 'Except a man be born again, he cannot see the kingdom of God . . . that which is born of the flesh is flesh, and that which is born of the Spirit is spirit . . . ye must be born again.'"

"How do you know all that?"

"God has said it," and the hallelujah bonnet goes on her way, remembering the eternal promise of the Lord of Hosts, that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

At two of the little round tables of the café at the corner of the theatre are seated a lady and gentleman, in garb at least. The journal is offered and refused with some of the usual light French raillery, but between his teeth the gentleman says to the lady in English, "Come to Jesus." The familiar sound catches the ear of the hallelujah bonnet and in the same tongue she asks him how he dares to forsake and deny the God of his father and the prayers of his mother, and to sink so low as to put himself on a level with those who have had none of his advantages. He changed countenance, hastily bought the journal, while the lady cried, "What does she talk English?"

"Yes, madam," said the hallelujah bonnet, taking a chair opposite, "I am as much English as you are."

"Oh! we are not English, he—he is American, and I—I am Scotch; but I like the Salvationists. I met Major Tucker in Bombay."

"In Bombay? Have you been there?"

"Ah!" said the American, with a light laugh, "I should like to know the country where she's not been!"

"I can tell you a country where you have not been," said the hallelujah bonnet, looking right into her eyes.

"Where?" said she, eagerly.

"Heaven."

"You're right," said she, falling back in her chair as if she had been shot.

"And precious little chance there is of her ever getting there," fell from the American's lips.

"Ah! but there is," cried the hallelujah bonnet, "'The blood of Jesus Christ cleanseth us from *all* sin,' He can, and He will save you. You want to be pure, do you not?"

"Oh! yes," cried she, the tears welling up in her eyes, "I am very unhappy, very unhappy here in Paris; where is your hall?" With a few more words and earnest clasping of hands, and tears, the hallelujah bonnet parted from them with a shudder, as she realized the awful doom of lost souls. Where will these souls be found at the Judgment Day? At the right hand of God or the left? Will they have washed their robes and made them white in the blood of the Lamb, or will they be found amongst those who are without, the "sorcerers, and whoremongers, and murderers, and idolaters, and whosover loveth and maketh a lie"?

The Lord help us and give us His Spirit that we may be ready to do the will of Him that sent us, as He was, and "to seek and to save that which was lost."—*All the World.*

# News of the Week.

### General.

—The Rev. J. G. Wood, the celebrated English naturalist, is dead. He was one of the most entertaining and instructive of lecturers. His published works are very numerous, and include the *Illustrated Natural History*, in three volumes; his *Natural History of Man*, in two volumes; *Illustrated Biography of the late Charles Waterton*, with explanatory index and sketches by the author; *Readers in Natural History*, for Standards I. to VI.; *Sketches and Anecdotes of Animal Life, &c.* He also published a series of cheap entertaining handbooks, abounding in both scientific and practical knowledge, conveyed in a felicitous style. Among other delightful works are his *Homes without Hands, Strange Dwelling places, Common Objects of the Sea Shore, Common Objects of the Country, Common British Beetles, &c.*

Rukhmabai went to England by the last mail steamer, with a view of qualifying herself to become a lady doctor. The wife of a well-known member of Parliament has offered to bear the costs of the first year, and other English ladies have we hear, subscribed £450 among them to defray her expenses.

Not long since an interesting and important experiment was tried on the London and North-Western Railway, between London and Manchester. The company have recently built some magnificent dining saloons, for the purpose of accommodating passengers between London, Manchester, Liverpool, and Carlisle. The saloons are 34 ft. in length, and connected by a gangway. Two cooks and four waiters travel by the train. The special train, crowded with directors, left Euston at half-past ten o'clock. Luncheon was served in passing Rugby, and the train ran to Crewe, which it reached at ten minutes to two. After a stoppage of four minutes the journey was continued to Manchester, which was reached ten minutes before time, or in a few minutes over four hours. After less than two hours' stay the return journey to London was commenced, and as the train was travelling at about a mile a minute between Crewe and Rugby dinner was served. The directors pronounced the arrangements admirable, as in face of the high speed there was not the slightest oscillation or the smallest inconvenience. The experiment was regarded as completely successful, and an order for further saloons of the same class will be placed in the company's workshops at once.

—According to a telegram to the *Rast Goftar* from Calcutta, the Hon. Sir Dinshaw M. Petit has offered the District Charitable Society of that place Rs. 20,000 for building a Leper Asylum, provided it was named Sir D. M. Petit Leper Asylum. The offer is under consideration.

—An obstacle to the general adoption of the electric light seems to be the want of an absolutely correct meter. The Paris Municipal Council are trying to get over the difficulty by offering a prize of £400 for an invention that will serve the purpose, and five other prizes of £80 each for the next best. It is claimed by the House-to-House-Company, which is preparing to supply the neighbourhood of Kensington, that the system they have chosen affords an absolute guarantee to the consumer that he will not be overcharged, but it is well known that in certain circumstances it may fail to record.

—In reference to the complaints that have been made of the bad gum on Indian stamps Messrs De La Rue of London have explained to the Secretary of State that in consequence of the supply of gum from Khartoum and the Upper Nile having failed, they have been compelled to fall back upon an artificial composition for their stamps and envelopes. This has not withstood the effects of a tropical climate, and hence the outcry against the innocent Indian Post Office.

One of the difficulties which have stood in the way of the substitution of paper pulp for wood in the manufacture of pencils has been

the toughness of the paper covering, and its consequent resistance to the action of a knife. By a new process which has recently been patented, the molecular cohesion of the paper is modified in such a manner that it can be cut as easily as cedar wood. The paper is first of all made into tubes, and a quantity of them are placed in a frame at the lower end of a cylinder. The substance which is to be used as a marking material is placed in the cylinder while in a plastic condition, and sufficient presure is then applied to force it into the hollow centres of the paper tubes. After the completion of the process the pencils are gradually dried at increasing temperatures during a period of six days, and they are then plunged into a vessel of molten paraffin wax, which has the effect of modifying the texture of the paper pulp in the manner described.

—Before the Legislative Council adjourns for the session the Viceroy will probably make a short statement with reference to the question of the wider representation of the people in the legislative councils which formed the subject of Lord Dufferin's memorandum to the Secretary of State.

—Another fire occurred on Monday night in Bombay. It broke out in a cotton-cleaning godown, situated in Jail Road. The fire spread very rapidly, and the whole of the building was soon enveloped in flames. Fire engines were promptly on the spot and the flames were prevented from spreading to the adjoining buildings, but the godown, which was worth about Rs. 40, 000, was completely destroyed. The damage done to the cotton has not been ascertained. The origin of the fire is not known.

—Sir Charles Warren, late Chief Commissioner of Police in London, has been appointed to a command at Singapore, and he is expected to leave England shortly.

—A shock of earthquake was felt on Tuesday evening of last week at Rangoon. The motion lasted for four or five seconds.

—A few days ago ten men, twelve women, and twenty-seven children belonging to Ganjam, were brought to Cuttack by coolie recruiters. The recruiters had promised them employment at Cuttack on monthly salaries of fifteen, twelve, and seven rupees respectively. When they reached Cuttack the recruiters told them that they had to go to Assam. As the unfortunates protested against this breach of contract, the recruiters kept them concealed in a garden on the other bank of the Kathjuri. A Native gentleman hearing of this quietly brought them into the town, and they remained all night under his protection. The following morning he represented the case to the magistrate, and the distressed people were brought into court so that they could tell their own story. The recruiters were immediately summoned and ordered to provide the people with the cost of the return passage to their homes, 69 rupees were given to them in the presence of the joint magistrate and police inspector. Ten other persons who have been lured from their homes under false pretences have also been discovered at Cuttack, and their case is quite as hard as that of the unfortunate people who have just been set free. Public opinion there is strongly in favour of the prosecution of these crimpers, so as to put a stop to a practice which is becoming a public scandal.

—Dr. Arthur E. Sansom lately gave an address in London on the various poisons used as intoxicants and narcotics. He alluded to cocain, the deleterious drug so freely advertised in India under the titles "coca wine" and "cuca cocoa." He said that it often produced serious results. In one case, 5 to 7 drachms of cocain solution four per cent. caused a state allied to delirium tremens. It has been used to alternate with morphia, in the hope of reducing the morphia craving, but in reality it brings about a state as bad as the first.

—The population of London increases at the rate of, at least, two thousand souls a week. It requires therefore the building of a good-sized church every week to keep religious pace with this increase.

—No less than 15 boys are said to have been drowned this season at Pawtucket, R. I., while skating on thin ice or around air holes.

—A man living near Astor, Fla., U. S. A., cut a large cypress tree in the swamp north of the town and found therein a live alligator seven feet long. As the opening in the tree was not half large enough for the alligator to get through, the presumption is that it crawled in when quite young, and lived on other animals and reptiles that sought refuge in the same tree.

—The smallest steam engine ever made has been completed, after two years of labour, for the Paris Exhibition. It is composed of 180 pieces of metal, is a shade under three-fifths of an inch in height, and weighs less than one-ninth of an ounce. It was made by a watchmaker.

—Although the strength of the King of the Netherlands is not sensibly failing, his Majesty's condition causes anxiety, symptoms of blood poisoning having appeared.

—A Cincinnati establishment each year beats out 21,000 gold dollars into gold-leaf, and as each dollar can be made into a sheet that will carpet two rooms 16 feet 6 inches square, some idea may be formed of its tenuity. It requires 1,400 thicknesses of gold leaf to equal a sheet of thin paper, and 280,000 to form an inch.

—An admirer of General Harrison, a blacksmith in Schuyhkill Haven, Pa., has made a fine cane for the President-elect. It is of hard spruce, and along its length is represented, in excellent carving, his progress from the log cabin to the temple of fame.

—Though President Cleveland no longer creates any excitement, his wife seems to be more than ever popular. At one of her farewell receptions she shook 5,000 hands in five hours and then had to give in and retire.

—The Emperor of Russia exhibits at Copenhagen an immense dinner service of Dresden china, which was manufactured for him a few years ago, at a cost of 10,000 pounds. There is a different scene of Russian life on every piece, and every variety of Russian uniform and costume is represented.

—M. de Lesseps is ill. It is reported that he is going to end his days at his villa at Ismailia. Panama canal shares are nominally at 56. There were no buyers. The last hopes of the supporters of the undertaking rest upon the *Credit-Foncier* scheme to create a company after hearing the report of an engineer commission on the state of the works and the capital necessary to complete the canal.

—Orders have been issued on the Pennsylvania road that no freight except perishables shall run on Sunday. The men will stop work at 10 o'clock on Saturday night and will not return to their labour until 7 o'clock on Sunday evening.

—A novel condition of affairs exists in West Virginia, wherein three Governors claim authority for the term just beginning. Mr. Nathan Goff, Republican, claims to have been elected by a plurality of 110, but the Democrats dispute the return. Mr. Goff took the oaths on the 4th inst., but Mr. Wilson, the Governor whose term now expires, declines to vacate office, as the Constitution says that his term shall last till his successor has duly qualified. Meanwhile Mr. Carr, President of the State Senate, who under the Constitution succeeds if the Governor be disqualified, has also taken the oaths. Peace prevails, although three Governors exist, and the Supreme Court is trying to settle the dispute.

—A severe earthquake shock has lately been felt at San Jacinto, California. A dance in a large hall was broken up and two hundred people sought safety by jumping through the windows. Many were trampled upon and others were cut by broken glass, but no one was fatally hurt.

—General Harrison was formally installed at Washington, on March 4, as President of the United States. Pouring rain throughout the day greatly marred the brilliancy of the ceremonies, but the weather did not perceptibly diminish the enormous crowds which thronged the streets. It is estimated that at least 100,000 people were within the city limits. The Inaugural Address was delivered, as usual, to the immense throng from the portico of the Capitol, though only a comparatively small portion of the crowd heard a word.

—The new Japanese constitution was promulgated from the throne of the Mikado on Monday, Feb. 18. The constitution establishes a House of Peers, the members of which are to be party hereditary, partly elective and partly nominated by the Mikado, and a House of Commons of 300 members. The right of suffrage is given to all men of the age of twenty five years and over who pay taxes to the amount of dollars 25 yearly. Liberty of religion, freedom of speech and the right of public meeting are established. Parliament shall possess legislative functions and the control of the finances under limitations. Judges cannot be removed except by special legislation.

—The China Inland Mission has been enabled to telegraph £3,600 to the relief of the sufferers by famine in China, while the Lord Mayor's fund has telegraphed some £12,000.

—A large meteor fell on a farm in the town of Highland, U. S. A. on the 7th ult. It was very brilliant in colour, being yellow tinged with green. It broke into a thousand small pieces. The snow covering about an acre was perforated as with gravel.

—Miss Frances Willard is writing her autobiography. It will be entitled: "Glimpses of Fifty Years." "A Prairie Girls Career" is the title under which there is a prospect of it appearing in England simultaneously with the American edition, which was to appear about the 1st of March.

—The lofty monument erected at Plymouth, Mass., to commemorate the landing of the Pilgrims, has at last been completed. It was begun in 1859, and has cost something like 200,000 dollars.

—The expulsion of Jews from Russia continues, numbers of them being driven out of Odessa weekly. It is not easy to realize that it is only about thirty years since political disabilities were removed from Jews in Great Britain.

—The "Lansdowne Bridge" over the Indus at Sukkur was formally opened by Lord Reay on the 27th inst.

—The second anniversary of the slum work of the Salvation Army in London has been celebrated at Exeter Hall. The meeting was led by the General, who was supported by Major and Mrs. Cooke (who are at the head of this branch of the work) and about sixty slum and and crêche officers, in addition to a large contingent of staff and field officers. In the course of an interesting address the General explained the work. The officers live in the slums among the people for whom they labour. Not only do they preach and hold meetings, but they nurse the sick and help the people in any way they can, thus by practical sympathy opening up a way to reach them with the message of salvation. The officers receive no salary, but are simply supplied with food, lodging, and clothes. The work is therefore economical, the cost of maintaining a slum post with two officers only being £1 per week. These operations are being extended to provincial towns as fast as funds will allow.

—Mrs. McLagan the wife of the Bishop of Lichfield, has been speaking against the moderate drinker's section of the work of the Church of England Temperance Society. Growing dissatisfaction is being felt in many Church of England quarters, at this department of the C. E. T. S.

—Russia continues to persecute and oppress Lutheran and other evangelical believers. A St. Petersburg pastor of high character is now awaiting his doom for having admitted a young Russian to Church fellowship. Banishment to Siberia is all but a foregone conclusion, as the pastor not only administered the Lord's Supper to the pervert from the "orthodox" faith, but was previously instrumental in his instruction in Gospel truth.

—After thirty-six hours of suspense, the Calcutta public was relieved by hearing that the aëronaut Spencer, had alighted safely in a remote and marshy district about forty miles east of Calcutta, He maintains that he was in no danger and knew what he was about when he went up without the parachute.

—The total number of deaths registered in Bombay, during the week ending Tuesday, 26th March, 1889, was 468, being 5 less than the preceding week and 60 more than the week ending the 20th March, 1888; 48 more than the corresponding period in the preceding five years. The deaths among the different classes were :— Buddhists, Jains, &c., 24; Brahmins, 22; Lingayet, none; Bhattias, 6; Hindoos of other castes, 223; Hindoo outcastes, 34; Mussulmans, 110; Parsees, 15; Jews, 2; Native Christians, 18; Eurasians, 3; Europeans, 10; while the rate of mortality per 1,000 of the population was 25·96. There were 107 deaths from remittent fever, being 2 less than the last week, and 23 more than the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 8. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 82, 13, and 14 last week, against 70, 18, and 14, respectively, in the corresponding week in the last year. During the week 245 births were reported in the different districts.

—The P. & O. S. N. Co's s.s. Siam, with the outward English Mails of the 15th instant, left Aden for Bombay at 9 p. m. on Tuesday; and the Parramatta, for Colombo and Australia, at 8 p. m. the same day.

—The rate of Exchange stands at 1*s.* 4 7/16*d.*

## Missionary and Church Intelligence.

—Bishop Thoburn of the M. E. Church has left Calcutta on a visit to Singapore. He will probably be absent about six weeks.

—The Salvation Army has opened further work in Bombay among the Sweeper caste at the back of Grant Road. This makes the fifth station in Bombay. Another is in contemplation in the Umerkhadi district.

—Ten months ago, Mr. J. T. Morton, of London, offered to the Free Church of Scotland the salaries of a medical missionary and two native assistants for three years, to start a mission where no medical missionary had hitherto been. Dr. William Walker and his wife sailed for Bombay in the end of December to found this mission in Conjevaram, a city of forty thousand inhabitants, forty-five miles to the South-west of Madras. Conjevaram contains a thousand idol temples, and every May its shrines are visited by one hundred and fifty thousand pilgrims. The district around contains about a million of inhabitants, and is just the field for a new mission.

—*The Church Missionary Intelligencer*, of last month contains a very interesting statement of the way in which that society's money is spent. Out of each sovereign expended by the society in the year 1887-8, no less than 7s. was spent in India; 2s. 8d. in Africa; 1s. 5d. in China; 1s. 4d. in North-West America; 1s. 0½d. in Ceylon; 11d. in Palestine and Egypt; 8d. in Japan; 5d. in the North Pacific; 4d. in New Zealand; 2½d. in Persia; and 2½d. in Mauritius; making 16s. 2½d. in the direct service of the Missions. Then 6d. went towards the training of missionaries before going out, and 10½d. in the support of old missionaries retired, and widows and children of dead missionaries; making a grand total of what is really mission expenditure of 17s. 7d. in the pound. Of the remaining 2s. 5d., 1s. 6d. is spent on the various charges for "collection of funds," including publications, and 11d. on "administration."

—The Report of the "Centenary Conference on Foreign Missions" held in Exeter Hall in June last, was published by James Nisbet & Co. in the middle of November, in two large octavo volumes. Within three months two editions, amounting together to 7,000 copies, were sold out. The demand is still such as to encourage the issue of a third edition of 5,000 copies—making in all 12,000 sets, or 24,000 volumes.

—The grandson of the Native who murdered John Williams, the celebrated South Sea Missionary, lately gave an address at a missionary meeting in Sydney, Australia. He is a Christian teacher at Eromanga in the South Sea Islands.

—Rev. J. G. Paton, the "apostle of the New Hebrides," has four sons preparing for the ministry in order to labour in New Hebrides. He says: "If I had a hundred sons I would consecrate them all for the heathen field, trying to fulfil Christ's command to preach the Gospel to every creature."

—Dr. Doued, son of a Damascus merchant, trained in medicine in Edinburgh, and possessing a Turkish degree entitling him to practise in the East, has given himself for the service of the Medical Mission at Tiberias.

—The *Rock* says that eight clergymen of the Church of England have definitely offered themselves since January 1st for service in the mission field, and that others are seriously contemplating such a course.

—A letter from Papéété, in the *Journal des missions Evangéliques*, states that Ah-fat, a converted Chinaman, has determined to return to his native country, and do the work of an evangelist there. While engaged as cook in the household of Pasteur Viénst, Ah-fat found peace in Christ, and stands high in the esteem of all who know him in Tahiti. Though he can ill be spared from the South Seas, Ah-fat goes back to China with the loving benediction of those among whom he has hitherto been quietly and devotedly labouring in the Gospel, and it is hoped that much blessing will attend his message of what God has done for his soul.

—On Christmas Day last the corner-stone of the first Protestant Church ever built on the soil of Guatemala was laid. There were present a large assembly which included in its numbers the Minister of the United States in Central America and other gentlemen both native and foreign. The Rev. Ed. M. Haymaker is the minister in charge. The church is Presbyterian.

—Mr. Moody has been having great times at San Francisco. A local paper states that on one occasion when Mr. Moody concluded and requested the seekers to go into the inquiry-room a crowd poured in that filled every inch of space. It seemed as if full half of the 6,000 present were endeavouring to get into the small room, and it was some time before it became quiet enough to proceed."

—Mr. Moody has determined to open a training school at Chicago, similar to that which he carries on at Northfield, Mass. It is to be under the auspices of the Chicago Evangelisation Society, and the object is to fit those who desire to enter upon more efficient Christian work to do so with greater success. It is to open on the fourth day of April next, with a convention of Christian workers, and will continue for from thirty to sixty days. Instruction will be given by well-known leaders of Christian thought and action. The mornings will be devoted to the study of, and lectures upon, the Bible and its application to the wants of this age. The afternoons and evenings will be given to "Applied Christianity."

—A correspondent of the *Christian* dwells in hopeful terms upon the fact that the Bible is making itself felt more than ever before in Ireland. He says that "thousands are to-day reading God's Word fearlessly, while thousands more are doing so in secret." The Salvation Army also speak in hopeful terms of their Irish work.

—Dr. Hugh Martin, of the Free Church of Scotland, has been bravely speaking out on the infallibility of the Scriptures. He says, "It is by virtue of a truly inspired word—His own word—that the Holy Spirit acts as *a Person*. It is degradation to suppose Him speaking by the word or words of any person *less than Himself*. He does not speak as a person by any word less than His own word. Deprive Him of His own word, and you make the Holy Spirit merely *a force*." He also dwells upon the necessity of holy courage in defending the absolute infallibility of the entire Scriptures.

—Reports for 1888 from Canada, show by official figures that the consumption of strong drink in the Dominion has fallen off twenty per cent. from the average of four preceding years, proving that the Scott Act works.

## Telegraphic News.

*London, March 21st*: A Blue Book on Samoa has been published, which shows that England and America have acted in accord throughout the Samoan affair. Lord Salisbury, in a despatch to Sir Edward Malet, the British Ambassador at Berlin, says that the statement made by Prince Bismarck that Germany and Great Britain were hand in hand in Samoa was misleading, and that regarding the hostilities there Great Britain was neutral and not answerable for the action of Germany. Count Herbert Bismarck has arrived in London on a special mission from the German Government.

*22nd*: A deputation from the United Factory workers of Lancashire waited upon Lord Cross (Secretary of State for India) yesterday, to demand the assimilation of the Factory Laws of India and England. Lord Cross, in reply, said he believed the report of the Indian Government on the subject was on its way, and that he would thoroughly consider it when it came to hand; but he must, however, adhere to his previous openly declared principles.

*Paris, 23rd*: The Tribunal of Commerce are of opinion that no grounds exist for placing the Comptoir d'Escompte de Paris in liquidation, and have appointed two administrators who will summon a general meeting to decide the question.

*Cairo, 23rd*: An Arab Sheikh who has arrived from Omdurman declares that Senoussi has expelled the Mahdists and occupied Darfour and Kordofan. He also confirms the defeat of the Mahdists by Emin Pacha.

*London, 25th*: Mr. John Bright has again had a relapse, and his condition is now considered to be serious.—It is understood that the object of Count Herbert Bismarck's special mission to London is to try and arrive at an agreement in respect to colonial matters.

*Madras, 25th*: The master of the steamer Inchbona, arrived at Madras yesterday, reports passing on the 23rd the ship British Peer, one hundred and sixty days out from Demerara, bound for Calcutta, with seven hundred coolies and only provisions for two days on board. No arrangement could be made for towing, so the Inchbona proceeded on her voyage, leaving the British Peer eighty miles off Trincomalee, which port the captain of the ship intended to make to re-victual.

*Tangiers, 25th*: The Sultan of Morocco has assented to the repairs being made to the sub-marine cable. The question relating to the murder of a British subject at Cape Juby is left for a separate settlement.

*Berlin, 25th*: General opposition is arising in Germany against the proposed measures to be brought forward by the Government to supersede the present Socialist law, curtailing especially the liberties of the press.

*Madras, 25th*: The extension of the Southern Maharatta Railway to Nunjangood has been sanctioned by the Mysore Durbar. Nunjangood is fourteen miles from Mysore.

*London, 26th*; The debate on the proposed increase to the naval defences of the country commenced in the House of Commons last night. Mr. Cremer moved an amendment that the outlay proposed by the Government was unnecessary, and he advocated a general disarmament.

*Bucharest, 26th*; Prince Ferdinand of Hohenzollern has been proclaimed Heir to the Throne of Roumania.

*London, 27th*; 9-45 A. M. Mr. John Bright died this morning. The Commons have agreed to a resolution in favour of summoning a Conference of the Powers for repression of slavery. Duke of Buckingham is dead.

*Biarritz, 27th*: Her Majesty the Queen, accompanied by the Princess Beatrice and Prince Henry of Battenberg, went to San Sebastian to-day to visit the Queen of Spain. The meeting between their two Majesties was of the warmest nature. The Royal party drove in full state from the station to the palace, and afterwards to the Town Hall, and were much cheered by the people along the route. They returned to Biarritz this evening.

*Constantinople, 27th*; The Gand Vizier has ordered that the teaching of Armenian history in Armenian schools in Turkey be suspended. The Armenian Patriarch has protested against the order, and there is much excitement among the Armenians regarding it. The question has been referred to the Sultan.

*London, 28th*; Mr. Robert Lincoln, the newly appointed United States Minister in London, is a son of the late President Abraham Lincoln.

## INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON I.

*Sunday, April 7th.* Mark, xi : 1-11.

SUBJECT:—Christ's triumphal entry into Jerusalem Mark xi. 1-11.

*Parallel Passages.* Matthew xxi. 1-16.
Luke xix. 28-40.
John xii. 12-19.

*Golden Text.*—Zech. ix. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Time and place A. D. 33. Mount of Olives.

The subject of our lesson affords a striking example of the fickleness of human nature. The Lord Jesus had performed his greatest miracle—the raising of Lazarus to life, and the people marvelled. John tells us that much people of the Jews came to the house at Bethany that they might see Jesus and Lazarus also whom he had raised from the dead, and "on the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him;" (John xii. 9-12, 13) and yet it was the same people of whom Luke records that "the whole multitude of them arose and led him unto Pilate, and they were instant with loud voices requiring that he might be crucified." (Luke xxiii. 1. and 23.)

*They came nigh to Jerusalem.*—Jesus knew all that should befall Him, a proof of His Divine omniscience was given in His command to His disciples "Go into the village over against you, and as soon as ye be entered into it ye shall find a colt tied, loose him and bring him."

*Why do ye this?* The Lord anticipated the question and provided the disciples with an answer which should satisfy the owner. When the Lord gives us the words to speak, His purposes can be accomplished through us.

*The Lord hath need of him.*—The owner of the colt must have been a disciple of Jesus, ready to surrender his property to Him.

*Straightway he will send them.*—This signifies a prompt willingness without any demur to give his property for the Saviour's use.

*They went their way.*—The disciples had learned simple trustful obedience to the commands of Christ. There was no hesitation as to the possibility or probability of the success of their errand. Unquestioningly they went.

*Found the colt.*—They went in faith and they found that every word that the Lord had spoken was exactly true. The ass, the place in which it was tied (at the entrance of the city), and the question of the owner, were all added proofs to the two disciples that their Master was Divine as well as human, and yet they were still looking for Him to establish an outward kingdom.

*They brought him to Jesus.*—Faithful obedience to Christ's instructions resulted in the successful accomplishment of their mission.

*Many spread their garments in the way.*—Matthew describes it as "a very great multitude;" Luke says it was "the whole multitude of the disciples," and John "much people" who thus came to do honour to Jesus as a king.

*Others cut down branches.*—The whole multitude seemed to be vieing with each other to do honour to the prophet of Nazareth as "they began to rejoice and praise God with a loud voice for all the mighty works that they had seen." (Luke xix. 37).

The time had now come when Jesus must give Himself up to the people. He no longer sought retirement and solitude. Formerly when they sought to take Him by force and make Him a king, He departed and hid Himself from them. But on this occasion He did not check the enthusiasm of the people, but accepted their praises, saying to the Pharisees "I tell you that, if these should hold their peace, the stones would immediately cry out." (Luke xix. 40.)

*Hosanna* (blessed).—The word seems to have formed part of a paschal hymn which was used by the priests when they offered the sacrifices, and so sprang naturally to the lips of the crowd as they sang praises to the coming King.

*The Kingdom of our father David.*—The Jews loved not the yoke of Cæsar, and were willing to hail a descendant of King David who should release them from the Roman rule; but the Kingdom of righteousness, peace, and joy in the Holy Ghost, the Kingdom of God which should be within them, was not what they sought.

*And Jesus entered into the temple.*—We read in Matthew's Gospel that on this occasion He drove out of the temple "them that sold and bought" and "overthrew the tables of the money-changers and the seats of them that sold doves," whilst He sternly reproved the people for having made what should have been a house of prayer into "a den of thieves."

Matthew also records that there were children among those who sang Hosanna (Matt. xxi. 15). And the scribes were "sore displeased," but Jesus showed His approval of the children by reminding them of the words that were written, "Out of the mouth of babes and sucklings thou hast perfected praise." Christ loves the praises of His little ones.

*He went out into Bethany.*—In the evening after the wearisome duties of the day. Jesus with His disciples again sought the quiet home at Bethany. The plaudits of the crowd and the festivities of the noisy city had no charms for Him. In this we may read the lesson that it is in humble, meek, and lowly hearts that He still delights to dwell.

## EYES RIGHT.

"*Let thine eyes look right on*"—Proverbs iv. 25—like one ploughing, who must not look back. Look straight before thee. Had Eve done so, she would have looked on the command of her God, not on the forbidden tree. Had Lot's wife looked straight before instead of behind her, she would, like her husband, have been a monument of mercy. Achan was ruined by neglecting this rule of wisdom. David's example calls the holiest of us to godly jealousy; he looked when he should not, and fell into sin. In asking the way to Zion, be sure that your "faces are thitherward;" for the pleasures of sin, and the seductions of a tempting world, do not lie *in* the road. They would not therefore meet the eye looking right on—straight before us. They belong to the bye-path on the right hand and on the left, or to some backward track. It is only, therefore, when the Christian lingers, turns aside, or turns back, that they come in sight. Take the racer's motto—"This one thing I do." Eye the mark, and press to it. Onwards, upwards, heavenwards.

CHARLES BRIDGES.

## REV. J. E. ROBINSON.

Rev. J. E. Robinson requests that all correspondence be sent to his new address—Grant Road, Tardeo, Bombay.

## A MISSIONARY AND HIS BOOKS.

"The missionary has many gods," said the little African servant of an Englishman.

"How is that?" said the visitor.

"O I hear him talking to them every day; and what is more wonderful, those gods are alive, and talk to him."

"Show me some," said the strauger.

"Come, and I will show you a whole roomfull; you can most hear them talk yourself."

He took the new comer to his master's library. Each book was a god with which his master was frequently in conversation.

## BISHOP THOBURN ON ETERNAL PUNISHMENT.

Dhurrumtollah Street M. E. Church at Calcutta could not contain the crowd who came on a late Sunday, to listen to Bishop Thoburn speak from Matt. xviii 8, "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire." A controversy in the local press, professing to explain away the awfulness of hell, was the cause of this subject being chosen. Towards the end of his address the Bishop said:—

In 1880, about nine years ago this present month, I chanced to be in Jerusalem. It had rained for two or three days, and early one morning as the clouds were lifting, I went down from the city, crossed the little ravine of Kidron, climbed the western side of Olivet, and from the summit of that historic mount, surveyed the city and its surrounding hills. The clouds were still resting upon some mountain tops and the mists were creeping up from the valleys. I saw Jerusalem lying before me on the west, lying, as John puts it, "four square," and its appearance was so striking that I was at once reminded of the description given of the New Jerusalem which John, on the mount of vision, saw in such glorious outline. I glanced around over the hills, and as I looked down under the overhanging clouds upon the valley, I thought I saw water. I looked more closely and felt sure that I saw water there, but could not believe that any body of water was visible from that place. I called the dragoman and pointed it out to him. "Oh," said he, "that is the Dead Sea." It seemed but a short distance away, and yet it was far beneath us, shut in among the rocky and barren hills which bordered upon the southern desert. I shall never forget the contrast as I turned from Jerusalem and looked down into that dismal place. It was from the hills near by that Abraham had looked down and seen the smoke of the burning towns on the margin of that lake ascending as if from a furnace. I could see at a glance whence John had drawn his imagery. It was all before me. I saw John's vision, the New Jerusalem, the city of eternal light, its golden streets, its gates of pearl, its jasper walls, its heavenly light, its trees of life, and then, far down beneath, the awful lake with its billows of fire beating upon the dark walls which shut it in, for ever and for evermore. The last glimpse which God's word gives us of the future of the human race is that picture of the city of light and of the lake of fire. Out of all the universe of God we see everything that offends, gathered and cast in and shut in forever. Other men may tell you that at some time in the future that lake will cease to burn. Other men may tell you that sin has a power to exhaust itself. Other men may tell you that God's eternal laws may change, but I have no such message. I have not so read God's Word. I have received no special commission in this case from God Himself; I dare not be wise above that which is written. I only tell you what God's Word tells me, and I warn you from Him, not to deal lightly with this awful subject.

## THOUGHTS FOR THE THOUGHTFUL.

The world is watching, and will find "occasion against" us if it can; therefore let us ask for grace to let our manner of life be worthy of the Gospel.

If a bird-catcher wants to snare a bird, he does not place a trap in full sight, but hides it, and scatters seeds about to entice his unsuspecting victims. Satan is no less clever, so beware of his devices.

The prayers which bring an answer must be heartfelt and earnest. "The mighty utterance of a mighty need."

The more we meditate on what God is, as well as what He has done, and is doing for us, the more "glad" we shall be.

# Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi,

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.


# The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

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Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay." Any irregularity in the receipt of the *Guardian* should be at once reported to him.

Missionary intelligence, reports, books for review correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive Subscriptions and Advertisements.

SATURDAY, MARCH 30TH, 1889.


## NOTES AND COMMENTS.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

Several professed infidels have lately been writing to the Editor of *The Bombay Guardian* in a high state of dissatisfaction at the manner in which it is being conducted. They borrow the paper, read some truth which, by the grace of God, cuts their heart, and then write to us a rigmarole of blasphemy, expecting us to insert it. One of the most outrageous of these communications is accompanied by the assertion that if George Bowen were alive he would have inserted it. Those who blaspheme their Creator do not hesitate thus to profane the memory of one of His servants.

If these people do not like *The Bombay Guardian*, they are not obliged to read it, but as they do so, we may tell them once for all, that the paper is edited for God's glory, and not for the advertising of the lies and the sophistry of the powers of darkness. Some who are "weak in the faith," and others who are not in the faith at all, say "hear both sides," but it is the duty of all established Christians to stop their ears to all blasphemy against our God and His Christ. The columns of our paper are free to every one who is on fire for the glory of God, but we mean to keep them tightly closed to His enemies.

This is the kindest thing that we can possibly do to these people. Every infidel is a convicted sinner. Down deep in his heart the cry is constantly ringing, Guilty! Guilty! Guilty! Those who argue with infidels help to stifle this cry. Many Mahomedans, Hindus and Parsees, are in exactly this state of mind. They have heard the truth as it is in Jesus, and that truth has convicted them of sin. Like the infidel they go on year after year, arguing with whoever will argue with them, vainly trying by this means to extract the rankling arrow of conviction. They cannot do it. Nothing but the blood of Christ, applied to their hearts, will cure the aching void within. The duty of every one who loves such men, is steadfastly and unflinchingly to hold up the cross of Jesus before their sin-blinded eyes.

IT will be seen by reference to our Correspondence columns that Pastor Haegert, Director of the Bethel Santhal Mission, appeals for help to relieve the famine-stricken people among whom he and his colleagues are labouring. He writes—"Famine is tormenting thousands of people daily, heads of families, men and women come to me saying we have nothing to eat, give us some work, rice or money, the children are crying. The Santhals are a brave and hardworking people, but this famine is a great trouble, and the Government does not feel inclined to help. 'Come ye blessed—For I was an hungred and ye gave me meat.—Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' Matt. 25.35-40. How can we see these people starving before our eyes? This is a time of need. Pray for them and afterwards see how much you can deny yourself to help them. If friends knew their need, they would cheerfully send a few Rupees to help them." We hope this appeal will be liberally responded to. Any amount that may be sent to us, we shall gladly forward.

We have before us for review the Report of a Missionary Society, which is gangrened through and through with the secular educational idea. With a total of 116 missionaries, zenana teachers, and paid Native agents, only thirty-eight adults were baptized last year, and these were gathered in, not by educational work, but by the God-ordained plan of preaching the Gospel. The Report shews that, in addition to the above staff, twenty-four heathen teachers are employed. Yet members of this Mission are among the bitterest opponents of the Salvation Army. Out of pity we forbear to mention its name.

Missionary work in one of the districts of the above-mentioned Mission has been in existence for forty-eight years. That district now possesses a staff of 10 missionaries, evangelists, and teachers, and 11 Native Christian communicants! The representative of that district reports only one baptism during the year, and that one is the wife of one of the paid Native agents. He says "only very ignorant and prejudiced critics of mission work are likely to conclude that a mission is successful simply in proportion to the number of baptisms." The Salvation Army can show no failure to surpass that.

Mr. A. H. Baynes, Secretary of the Baptist Missionary Society, is replying to the criticisms of Mr. W. S. Caine, M. P., on the operations of that Society, in a calm and Christian spirit. Mr. Caine has replied to Mr. Baynes, and in his reply well maintains his principal points. Mr. Baynes will visit India next winter.

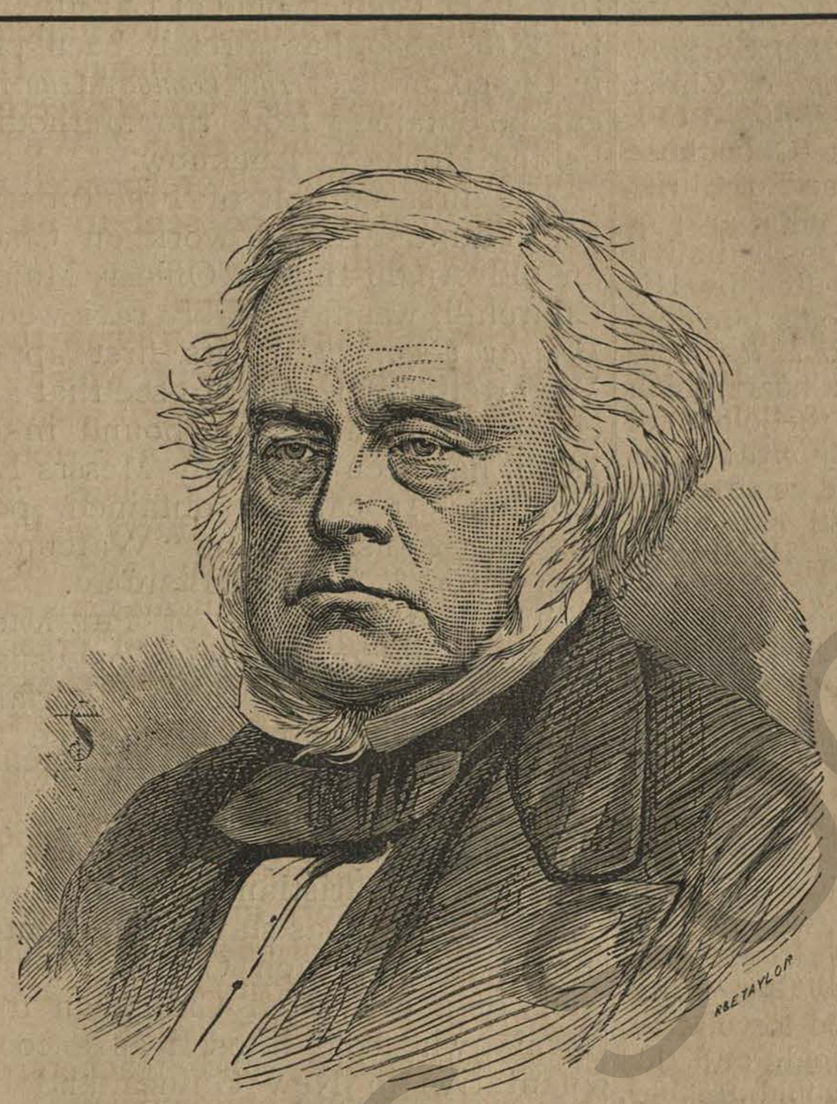
Rev. W. W. Bruere, lately engaged in Marathi work in the M. E. Mission in Bombay, went North after the Conference, with the intention of spending the ensuing hot season in complete rest at one of the hill stations. He got as far as Bareilly *en route*, but was seriously prostrated while there, so that it has been thought advisable that he should return at once to America. He expects to sail in the course of a few days.

# THE LATE JOHN BRIGHT, M.P.

John Bright, one of the greatest and purest statesmen that this or any other age has known, departed this life on Wednesday morning last, in the 78th year of his age. His purity, integrity, and disinterestedness was in striking contrast to the character of most of the prominent politicians among whom he moved, of both the great English political parties. While the noble Christian example of John Bright has been removed from English political life, we are thankful that the sterling moral qualities which ennobled his career will remain in the Imperial Parliament in some of the younger members who have entered the House of Commons within the past few years.

John Bright was born on Nov. 16th, 1811. His father, Jacob Bright, was a man who raised himself by industry and strict integrity in business, to a considerable position in the spinning-world of Rochdale. When John Bright was a lad, his father was many times most iniquitously treated by the vicar of Rochdale, because he conscientiously refused to pay church-rates to a church at which he did not worship. This vicar was in the habit of sending his men to seize seventy or eighty pounds worth of woven goods from Jacob Bright's mill, for a church-rate of five pounds. This was a serious matter to a young and struggling manufacturer, but good came out of evil, for the boy John saw the injustice. The school of oppression is the finest college in the world for training up liberators of the people, and the fire of sympathy for the down-trodden, which afterwards became such a mighty flame in John Bright's life, was primarily kindled by the sight of the Vicar's men legally purloining his father's longcloth. The Vicar, however, did not entirely escape. By the time John was twenty-two, his oratorical powers were beginning to show themselves, and one of the first uses that he made of them was to conduct a vigorous and successful agitation in Rochdale against these church-rates. The young Quaker, in his straight-collared coat and broad-brimmed hat, standing on a gravestone in Rochdale Churchyard thrilled the audience of two thousand at Rochdale by his eloquence in the same manner as he did the scores of thousands at Manchester and Birmingham in after years.

But John Bright's oratory did not come by chance. It is related of the great Greek



JOHN BRIGHT.
Born Nov. 16th, 1811. Died March 27, 1889.

John Bright in his younger days.

orator Demosthenes that he was naturally a bad speaker with a weak voice and stuttering utterance, but by going down to the sea-shore on a stormy day, and, whilst addressing an imaginary audience, endeavouring to make his voice heard above the waves, and by various other means, he overcame his natural infirmities, and was at last able to harangue the multitudes of Athens. The only "sea-shore" at Rochdale was the banks of the muddy little river Roche from which the town was named, so John Bright was not able to follow the example of Demosthenes in that matter. The course he took, however, was equally efficacious. After his father's mill-hands had left, he used to take a book at one end of one of the long loom-rooms, whilst a stern old Quaker clerk from his father's office would stand at the other end. John would read, and the clerk would criticize, which he was a good hand at doing, being in the habit of bestowing much more blame than praise. He would sometimes however be overcome unawares by his pupil's proficiency, and enthusiastically shout out, "Well done, John! Well done, John!" Coming from such a source, this was greater music in the youth's ears, than the plaudits in after years of the crowded thousands in the Free Trade and Bingley Halls.

His work in the abolition of the iniquitous Corn Laws is too well known to need much repetition. The origin of this wicked taxation of the people's food was the wars of the last century and the commencement of this. The House of Commons of that time consisted almost entirely of land-owners, who, by a heavy tax on corn, kept up their rents, whilst at the same time causing the people to pay such portions of the fearful military burdens as they could not fasten on the shoulders of posterity. The consequence of these laws was that the price of bread was run up to as much as a rupee for a loaf which to-day can be bought for four and a half annas. In addition to this, the tendency of all these "protection" laws was to make wages excessively low, and large masses of the people were, in consequence, in a frequent state of famine, and all this in order to keep up the rents of the wealthy land-owners represented in the Houses of Parliament. It was this Legislature that John Bright and his Anti-Corn-Law League defied. The Corn Law Abolitionists sent out millions of pamphlets, thrilled the country from end to end by their eloquent appeals, and, in an incredibly short time, forced this Parliament of landlords to their knees, and the Laws were repealed.

His efforts on the Peace question are equally well-known. His father Jacob let the vicar's men steal eighty pounds worth of goods rather than he should pay a five pounds unjust tax, and John Bright in like manner threw aside his immense popularity as a valueless rag, rather than join in the war-lunacy which preceded the great Crimean struggle. In Manchester, the very town where he had addressed myriads of men who almost worshipped him, he was chased down Market Street by a mob, for daring to protest against the Crimean

wickedness. But all men to-day say he was right. In the delirium of the war-fever Manchester rejected him, but Birmingham immediately took him up, and from that day to the day of his death he represented that borough in Parliament, though repeatedly and urgently invited to stand once more for Manchester.

He was strongly opposed to the Opium iniquity by which the British Government has used India as an instrument to ruin China. So great was his interest in India, that he was offered the post of Secretary of State for India. He declined on account of his health, probably feeling that he was not, at that time, equal to the cleansing out of the Augean stables of Indian finance. But the time will come!

## THE PATNA CASE.

The proceedings before the High Court at Calcutta on the 20th inst. are thus reported in the weekly edition of the Calcutta *Statesman* of the 23rd—

At the High Court on Wednesday, before the Hon'ble Mr. Justice Mitter and the Hon'ble Mr. Justice Macpherson, sitting on the Criminal Appellate Jurisdiction, the rule issued on Radhakissen and Mussamut Matabo in the Patna abduction case, to "show cause why the proceedings should not be set aside, and why an order should not be made to the effect that the facts and circumstances which existed before the orders complained of were made, be restored, and why an order should not be made directing the said Radhakissen and the said Mussamut Matabo to produce the said Luchminnia in the court of the magistrate for the purpose of restoring her to the custody of the petitioner (Ellen Abraham), or why such other order as the facts of the case may warrant and justify should not be made," came on for hearing. Baboo Umbica Churn Bose, vakil, appeared for Radhakissen and Matabo, to show cause against the rule; and Mr. M. P. Gasper appeared in support of the rule. Baboo Umbica Churn Bose submitted that the High Court had no power to interfere with the decision of the magistrate. Here the girl had gone to her lawful guardian by some order or other, and there was no section under which their lordships could set aside that order, and that being so, the vakil submitted, the proper course for their lordships to adopt was to say that it was too late to interfere. Mr. Gasper contended that the order made by the magistrate of Patna under section 551 of the Code of Criminal Procedure was not legal, and not only illegal but made wholly without jurisdiction, and that this Court had the power to set aside that order. He said that evidence had been taken which showed that the girl was detained by her mother against her will, and for an immoral purpose; and if their lordships thought that the evidence was taken by an officer who had not had the power to do so, then, Mr. Gasper ventured to submit, the Court should record the evidence that the girl Luchminnia was detained against her will and for an immoral purpose, and the time of the Court would not be wasted over applications of a like purport. Their lordships took time to consider the matter.

In commenting upon the criminal delay of the High Court officials in rescuing the child-widow Luchmin from the grasp of her immoral persecutors, the *Indian Witness* asks—"Why must the unfortunate girl be left in the clutches of those who only desire to ruin her, while Honourable Justices 'take time for their decision?' The facts are clear. The law is unequivocal. No reasonable man can read the record of Magistrate Quinn's action, and say that it was legal. His procedure against Miss Abraham for detaining the girl in her home 'for immoral purposes' was as illegal as it was insulting. It was the immoral Radakissen, and the still more depraved mother, Matabo, against whom procedure should have been instituted, the one for having procured, and the other for having disposed of poor Luchmin for the lowest purposes. Meanwhile, our sympathies are with the injured girl. We do not envy Mr. Quinn his reception in Christian England, whither he now proceeds on leave."

## THE LORD'S PRAYER.

There is a heresy abroad that the Lord's Prayer was only intended for the temporary use of the disciples, and was not intended for the general use of the Church of Christ. The reason given is because the blood of Christ is not mentioned once in it. This interpretation is a very shallow one. The blood of Christ can be read into every line of it. *Our Father which art in Heaven*—It is only by the blood of Christ that any sinful man dare to say "Father" to a holy God. *Hallowed be thy Name*—Only those who have been cleansed in the blood of Christ can approach into the hallowed Presence of God. *Thy Kingdom come*—It is only by individual souls yielding to Christ, melted by His love as shown on Calvary, that God's kingdom will come. *Thy will be done on earth as it is done in heaven*—This is only possible in a heart which is kept continually cleansed by the blood of Christ. *Give us this day our daily bread*—Our spiritual daily manna, the "bread come down from heaven," the Living Christ, can alone come into the heart washed by His blood. *Forgive us our debts as we forgive our debtors*—They alone who know the blood of Christ continually cleansing them of "bitterness, and wrath, and clamour, and evil speaking, . . . . . with all malice," that *dare* to pray this prayer honestly. *Lead us not into temptation*—The love to Christ, engendered by the scene on Calvary, alone can destroy the power of temptation. *Deliver us from evil*—The blood of Christ does marvellously deliver us from the worst kind of evil—the evil within. *For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.* John saw this "kingdom, and power, and glory," in the Revelation, when he said, "After this I beheld, and, lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands . . . . . And one of the elders answered, saying unto me, 'What are these which are arrayed in white robes? and whence came they?' And I said unto him, 'Sir, thou knowest!' And he said to me, 'These are they which came out of great tribulation, and have washed their robes, and MADE THEM WHITE IN THE BLOOD OF THE LAMB. Therefore are they before the throne of God, and serve Him day and night in His temple."

It must be remembered, however, that the Lord's Prayer is a prayer only for Christ's disciples. It is emphatically not for the unconverted. The only prayer which those who are outside Christ have any right to use, is "God be merciful to me a sinner."

M. G.

—Not long ago a draft for £108 15s. was sent to Mr. Fegan, of the Boys' Home, 95, Southwark-street, London, by boys rescued from the streets and sent out to Canada by that institution. This money was given voluntarily by them out of their own earnings as a "surprise gift," to help towards the expenses of a party of 100 which will start in a few weeks to fill carefully selected openings across the Atlantic. The cost of outfit, passage, &c., is £10 in each case.

## EDITOR'S TABLE.

We are happy to record the issue of a third edition of Mr. Baba Padmanji's ENGLISH AND MARATHI DICTIONARY. The Director of Public Instruction has bought up the whole of this edition, but copies can be obtained either from the Government Book Depot, Kalbadevi Road, or from the author. In this new edition a large number of leading words and a still larger number of significations have been added. All Natives, learning English, and all Europeans who write Marathi, should possess a copy.

The REPORT OF THE LUCKNOW CHRISTIAN COLLEGE for 1888, states that the students were greatly blessed during the Dasehra revival meetings held in October last. Several are, in consequence, preparing for the ministry.

The essence of the 24TH ANNUAL REPORT OF THE NORTH INDIA CONFERENCE of the M. E. Church held at Bareilly, Jan. 9th to 15th, 1889, has already been published in the columns of *The Bombay Guardian*. It can be obtained from the Methodist Publishing House at Lucknow.

The first edition of FORBIDDEN FRUIT FOR YOUNG MEN, a work on Chastity by an old Anglo-Indian Officer, Major Seton Churchill, was favourably reviewed by *The Bombay Guardian* on its first appearance. We are therefore glad to see that a special cheap edition at 1s. or bound in cloth at 1s 6d, has been issued by Messrs Nisbet of London. It can be obtained, post free, for Rs. 1-4 ans. from the "Watchman Book Repository," Tardeo, Bombay.

The March number of THE MISSIONARY REVIEW OF THE WORLD is, as usual, full of interesting matter. In an editorial by Dr. Pierson it is stated that since the first Baptist Missionary Society was founded by William Carey, an average of *more than one missionary society every year* has been founded. The early Christians sold themselves as slaves in order, as slaves, to get into households and preach Christ. Dr. Pierson tells of a converted Chinaman from California, who sold himself as a coolie on a plantation in New Guinea, and before he died led two hundred of his fellow-countrymen to Jesus Christ. He also reports a wonderful work going on in the West Indies. He asks, "Do you wonder at it, and inquire how such a work was accomplished? Here is part of the secret. Two of our women missionaries reported more than 1,600 conversations with individuals about their soul's salvation during the last quarter, forty-four of whom embraced Christ as their Saviour and were baptized into the fellowship of His people. Similar work was done by many others not in the employ of the Board." One hundred and three of the student-volunteers for mission-work have been sent out from the United States and Canada. The total number of volunteers was 3,100. News of great Bible selling expeditions in China are reported, one missionary and his helper selling more than one thousand copies in one day.

The quarterly number of THE DAWN is to hand. It contains news of the great movement for the abolition of the State Regulation of vice, on the continent of Europe, in addition to a verbatim reprint of the article "They Murder the Fatherless," which recently appeared in *The Bombay Guardian*.

## THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that every thing goes straight, else he will fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master, all goes right."—*Dr. Bacon.*

## IMPORTANT TEMPERANCE VICTORY IN ENGLAND.

The following telegram marks an important victory for the Christian abstainers of England.

London, March 28. The Sunday Closing Bill was read a second time in the Commons last night by a majority of twenty-two votes.

## BOWEN MEMORIAL FUND.

The Editor of *The Bombay Guardian* has received Rs. 50 from Major-General Davidson, of Clifton, England, for the above Fund. It has been duly forwarded to the treasurer.

## PASSENGERS ARRIVED.

Per P. and O. Str. *Clyde*, March 25:

From London—Mrs Lorne Campbell and 2 children Mr Barcroft Lady Barbour and 3 children Mrs Ash and 7 children Mr Nevius Mr Marston Capt O'Dell Mrs Merick and child Mrs Walker Mr Fabb Mrs Salter Mr Croley Mr Gilles de Bildt Lt Morris Mr Swift Capt Farquharson Mrs Thornton Mr Maloney Miss Graves Mrs Beddy and Mr J Gallie.

From Brindisi—Capt and Mrs Georges Mr Lorne Campbell Mr Burbridge Mr Elston Mr Bailey Mr Spence Mr Willock Mr Moultrie Dr Forster Mr Hamilton Mr and Mrs Macdonell Mr Abbas Tyabji Col Pollum and Capt Ivatt.

From Ismailia—Capt and Mrs Morrice.

From Aden—Mr J Dallas and Mr Aikenhead

## PASSENGERS SAILED.

Per P. & O. Str. *Oriental* March 29th.

For London—Mrs Rushworth and child Rev and Mrs Anderson and two children Miss Young Miss Jackson Mrs Galloway Mrs Plowden Rev and Mrs Griffiths and two infants Mrs Brandon and four children Mr and Mrs S M Moses and child Rev E F Brown Mr and Mrs Beresford Lovett and child Mr and Mrs J W Neill Mr and Mrs R Macdonald Mrs Fox Strangeways Mrs White Mr and Mrs Mead Mr and Mrs Archer Mrs Barclay Mrs and Miss Hojel Mrs Crosthwaite and infant Mr Christy Mr Cartwright Mr Wakley Mr R A L Kirk Earl of Scarborough Earl of Ancram Mr Eyre Mr Booth Miss Becher Mr Hunter, 2 daughters and 2 children Miss Lewis Miss Duncan Mrs Campbell Mrs Croster and Dr McLaughlin.

For Brindisi—Mr Lossintzer and Mr R S Greenshields.

For Marseilles—Mr and Mrs Frere and child Two Misses Stokes Mr C C Kilburn Mr and Mrs O'Donnel Mrs Frost and child Mr H H Macleod Mr Pray Mr F Schiller Mr T H Thomson Mr A B Stuart Mrs Whiteway Mr and Mrs Traill Mr Wagstaffe Mr M S Howell Mr H A Woolridge Sir Samuel and Lady Baker Mr and Mrs E Rose Mr Cobb Mr R Cobb Mrs Aikman and infant Dr and Mrs J Ellis and child Col Wilton Mr M M Moses Mrs Stopford Sackville Baron Mce Gourgand Mrs Lawrence Miss Lawrence Major and Mrs Miller Miss Nethersole Mr and Mrs G Heenan Dr and Mrs Carmichael and child Mr Reuss Mr and Mrs Urquhart Mr H G Urquhart Mrs Jamieson Mr W G Golding Mrs E B Steadman Mr Duncan Irvine Mrs Penryth Evans Mrs Abbott Mr and two Misses Ward Mr C Dunell Dr and Mrs Thomson and two infants Mr G A Armiston Mr and Mrs Deas Miss Deas Mr R S Campbell Mr H C Willcock Capt and Mrs Dunsterville and two children Hon Dudley Leigh Col J S D Bolton Mr J W S Sutherland Mrs Proctor Sims Major and Mrs Impey Mrs MacAlister Mr J Begbie Mr W A Cresswell Mrs Nethersole Mr W F Gibbon Mr Bhumgara Mr Main.

# Correspondence.

A member of the jury at Bombay which recently acquitted a European soldier charged with killing a Native, writes to say that no evidence was suppressed, as erroneously stated in the *Argus*. This explanation only renders the verdict of the jury the more indefensible.

## BETHEL SANTHAL MISSION.

*To the Editor of the "Bombay Guardian."*

DEAR MR. EDITOR,—We left England in Oct. 1888 with six new Missionaries for our Mission, and arrived here in safety on the 2nd Dec. Our services on board were a joy to us and a blessing to others. Our Missionaries learnt 500 Santhali words, and attended 24 lectures on diseases, their cause, their course and treatment on board. No time was lost; since their arrival they have continued their study, and made good progress in medicine and the Santhal language. Messrs. Panes and Hearn are at Bethlehem, 20 miles east, the others are here. We trust Mr. Rowat will go 20 miles north by and by.

During the last four months patients from 25 villages were attended at Bethel. Our 9 dispensaries are busy at this time, as the prevailing heat lays many aside, (it is 3 p. m. just now and we have 95° in our verandah, in the shade) our 9 dispensaries remove much misery and woe, from many a home, and this they do all the year round. As a rule patients from more than 150 villages receive treatment every year.

Since Jan. 1889 we visited 4 melas (heathen feasts) and disposed of 1850 Gospels. May the blessing of the Almighty rest on His Word, printed and preached, and may He guide the people to the feet of Christ.

Last week our preachers, two and two, visited 50 villages.

I hear Miss Pilditch is this moment busy giving a singing lesson to our school children. Santhals are hill people and good singers. Thank God for liberty to praise the Lord in the midst of heathendom.

Last Sunday about 150 were at the Lord's table to remember His death; it was the wonder of the ages, the Son of God dying for sinful men.

Eleven men and women were baptized in Nov. and one man last month, on the profession of faith in Christ. There is hope of many more to follow. Pray for them.

Famine is tormenting thousands of people daily, heads of families, men and women come to me saying we have nothing to eat, give us some work, rice or money, the children are crying. The Santhals are a brave and hard-working people, but this famine is a great trouble, and the Government does not feel inclined to help, "Come ye blessed—For I was an hungred and ye gave me meat. Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Matt. 25.35-40. How can we see these people starving before our eyes? This is a time of need. Pray for them and afterwards see how much you can deny yourself to help them. If friends knew their need, they would cheerfully send a few rupees to help them.

Yours in our Saviour,
A. HAEGERT.
Director.

Bethel via Jamtara, E. I. R.
21st March 1889.

## SUGGESTED SUBSTITUTE FOR THE LANAULI CAMP-MEETING.

*To the Editor of "The Bombay Guardian."*

SIR,—Owing to various circumstances the Annual Camp-meeting at Lanauli will not be held this year, but to make up for its loss the suggestion has been made to have an All-day meeting on Good Friday, the 19th April next in the Methodist Church, Grant Road, Bombay.

The special object of this proposed meeting is to wait upon God for a fuller and larger baptism of His Holy Spirit for service in His cause—the need for which is more than manifest to every earnest Christian worker in the field today. The enemies of our Lord Christ are increasingly active and are combining to hinder the further progress of the Saviour's Kingdom among the people, and, alas that it should be so, some of the professed children of the King are content to live in the memory of a bye-gone experience, not realizing the danger to themselves and to the unsaved. Some too have narrowed down to so fine a proportion the line of demarcation between themselves and the worldlings around, that it almost needs close investigation to ascertain the whereabouts of their professed spirituality. But notwithstanding it all there is among the faithful few a general desire for a special outpouring of the Spirit upon Christian workers, a baptism of power for successful soul-winning for Jesus in this city; and to meet this desire and want, this meeting is suggested.

I do not anticipate aught but the warmest encouragement and help from the local Pastors of the Methodist Episcopal Church, and as in former years the meeting, if held, would be heartily co-operated in by the godly ministers and friends of other Evangelical Churches.

A service, say from 10 a. m. to 3 p. m. varied with Christian exercises of prayer, praise, exhortation, &c., would be none too long and might well be followed up with a large open air service in the evening and a thanksgiving and testimony meeting at night. The results of such a day of real waiting upon God in faith and full consecration cannot easily be estimated. Brethren, remember Pentecost, and say shall we hold such a meeting?

AYALA.

Grant Road, 27th March.

## NATIVE CHRISTIAN WORK AT MADRAS.

*To the Editor of the "Bombay Guardian."*

MY DEAR SIR,—May I request you to be kind enough to give publicity to the following in your valuable journal?

The inaugural meeting of the Prayer and Temperance Union, established in connection with the M. E. Church, Madras, by Mr. C. Y. Vedantacharry, was held on Saturday (16th) at 6-30 p. m. in the premises No. 31, Thacker's Street, Vepery. This institution veritably recalls the parable of the grain of mustard seed. It had a most insignificant beginning. Mr. C. Y. Vedantacharry working in connection with the Broadway M. E. Church (Tamil) and the writer of this cordially and zealously assisted by Mr. Jeremiah Ingram, Native Pastor, Baptist Church, New Town, determined by God's help on getting up a gathering which should consist of a mixture of Hindus and Christians so that God's work might be furthered among the former. With the help of God the attempt has been crowned with marvellous success. When the writer of this and Mr. Vedantacharry opened ground by reading passages from Scripture and singing of hymns by Masters Edward and Ebenezer Ingram. In a very little while people came in one after another and in the end we found a roomful of appreciative listeners. No notice had been served of the intended meeting and yet under Divine Providence a very respectable audience was secured which favourable beginning makes us hopeful of future success. Short discourses on the Christian scheme of salvation were delivered, followed by a few seasonable remarks on Temperance, the encouragement and spread of which, is one of the cardinal objects of the M. E. Church, which holds that nothing is more inimical to the growth of the Christian graces than indulgence in drink, the spread of which is one of the chief causes retarding the progress of God's work. Our weekly meetings will be held in a house situated in a Hindu street. It will be thus seen that it is our in-

tention (God helping) to fight Hinduism on its own ground; and hope that the humble undertaking we have set on foot will further the cause of Christianity and Temperance—the latter even among Christians, many of whom, alas! while professing the Christian faith think it no harm to indulge in the lusts of the flesh. Now we want all Christian brethren to kindly help us a little which they could do by sending us all the old magazines and newspapers published by Christian bodies. It is hoped that many Hindus drawn to it simply by a desire to acquire information on the current history of Christian advancement will be there by brought under the direct influence of the Christian members, of the Union referred to. Who will do their best to recommend the saving truth of a glorious faith to their benighted Hindu brethren.

I beg to remain,
Yours truly in Christ,
W. RAJUHAIDU.

Vepery, Madras.

*P. S.*—Magazines and newspapers may be sent to the Prayer and Temperance Union, No. 31 Thacker's street, Vepery, Madras.

## AN IDEAL SABBATH.

A person at Newcastle, who had a house to let, took an applicant for it to the top of the building, spoke of the distant prospect, and said, "We can see Durham Cathedral on a Sunday." "On Sunday," said the listener; "and why not on Monday?" "Why," said he, "because on week-days great furnaces and pits are pouring forth their smoke, and we cannot see so far—indeed, sometimes we can see nothing. When the fires are out, our view is wide."

Is not this a perfect and true symbol of our Sabbath days, when we are in the Spirit? The smoke of the world no more beclouds the heavens, and we see almost up to the golden gates.

—MORE than a quarter of the 1,593 magazines published in England are religious magazines.

## CHANGE OF ADDRESS.

SPECIAL NOTICE TO CORRESPONDENTS, EXCHANGES, AND OUR FRIENDS GENERALLY.

The Anglo-Vernacular Press and "Bombay Guardian" Printing Works, are now **entirely removed** from the old premises at Two Tanks, to the new, at foot of Grant Road Bridge, and Mr. Sumant Vishnu has no longer any interest in the business. All postal communications should be addressed—

Manager,
"Bombay Guardian,"
Tardeo,
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## "BOMBAY GUARDIAN."

*The following subscriptions have been received up to date :—*

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| Rev. M. Schaible, 13th Feb. 1890 ... | 7 | 10 | 0 |
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| A. Foy, Esq., 31st Dec. 1889 ... ... | 7 | 10 | 0 |
| Miss Brandon, 26th Feb. 1889 ... ... | 6 | 4 | 0 |
| W. Ashdown, Esq., 30th June 1889 ... | 1 | 12 | 0 |
| W. H. Thomson, Esq., 31st Dec. 1888 | 7 | 10 | 0 |
| Mr. C. A. D'Silva, 15th Dec. 1889 ... | 7 | 10 | 0 |
| J. Kingsmill, Esq., 31st Dec. 1889 ... | 4 | 14 | 0 |
| G. Manson, Esq., 31st Dec. 1889 ... | 6 | 0 | 0 |
| Rev. Charles Harding, 31st Dec. 1889 | 7 | 10 | 0 |
| Mr. A. E. D. Gordon, 31st May 1889.. | 1 | 0 | 0 |
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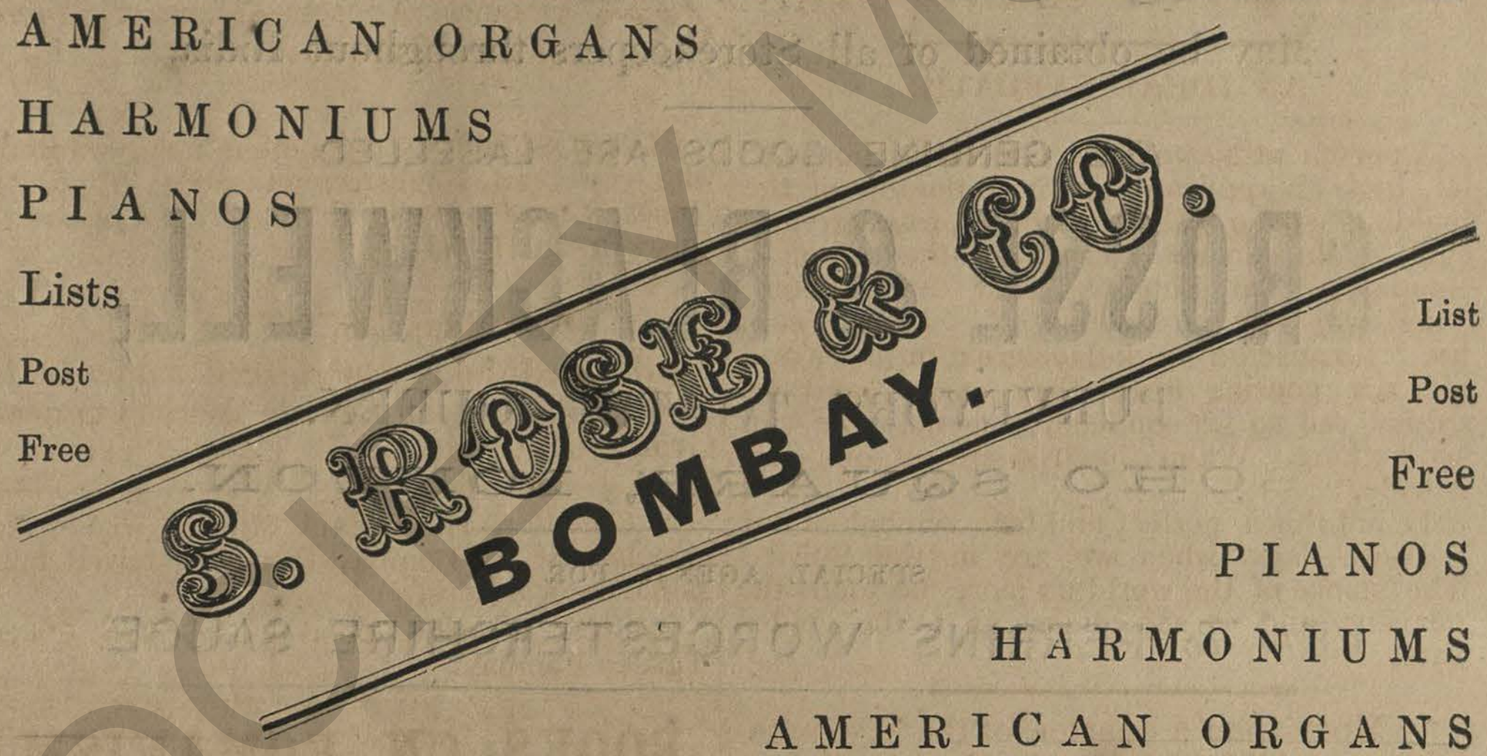


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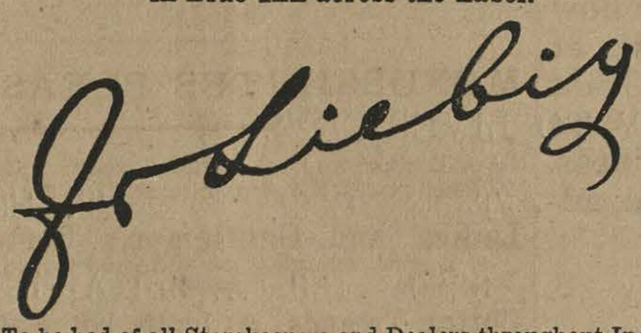

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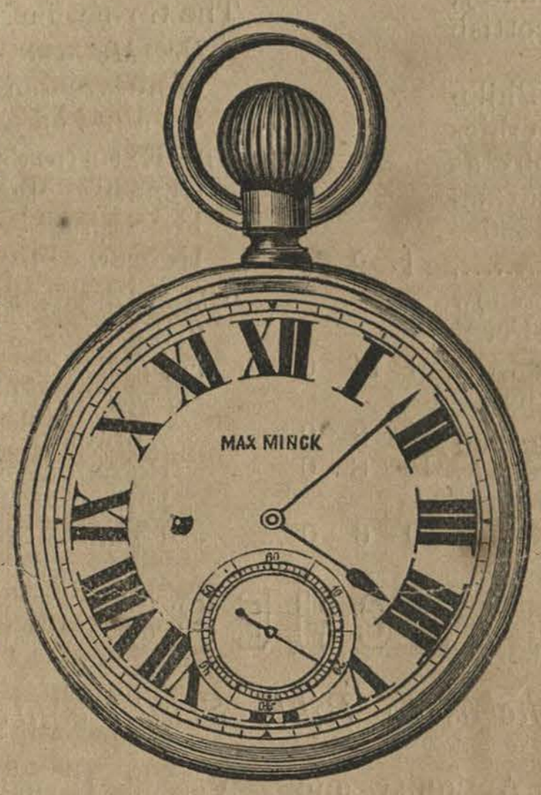


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